WESTERN RECORDER.

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Foreign Missions.

EXTRACT FROM

DR. BEECHER'S ADDRESS,

At the Annual Meeting of the Auxiliary Foreign Mission Society of Boston and vicinity, June 1, 1826; in support of the following resolution:—

Resolved, "*That the advantages for propagating the Gospel at the present day, compared with those of the apostolic age, justify the expectation of a rapid and entire success in the attempts which are making to evangelize the world.*"

It is the opinion of many, that this world can never be evangelized. They have not passed over the land to search it out; but, quite at ease at home, they have learned that the people be strong that dwell in the land, and that the giants, the sons of Anak, are there, in whose sight, as well as their own, they would be as grasshoppers, should they attempt their conversion.

But is it certain, that the earth cannot be evangelized? Shall the god of this world for ever wield his iron sceptre over it; and altars smoke with human victims; and the waters be tinged with the blood of infants; and the funeral pile consume the living and the dead? Shall these faint-hearted predictions of sloth and unbelief be received? Is there a heart in this assembly, that does not say—Let us try; and if the redemption of the world be impossible, let us learn it by experiment and failure, and not from idle and ominous prediction.

But why cannot the earth be evangelized? A large portion of it has been; and it is easy to show, that fewer obstacles impede the work now, and greater facilities aid it, than attended the introduction of Christianity, in the primitive age.

Our geographical knowledge is more comprehensive and minute. Consult an ancient map, which sheds light upon the known, and throws darkness upon the unknown parts of this world; and nearly one half the territory now explored, was "terra incognita" at the era of the introduction of Christianity. How could the knowledge of the Lord be made to cover the earth, when one half the habitations of men were undiscovered? And what shall hinder it now, when many have run to and fro, and scarcely a desert or habitable spot is left unexplored?

The intercourse betwen different parts of the globe is becoming daily more frequent and easy, contracting the dimensions of the world, and bringing the most distant parts into near neighbourhood. The proximity of nations is increased, and the antipodes are nearer neighbours now, than the extremities of Europe were, in the primitive age.

When Paul navigated the Mediterranean sea, they had no compass, and sailed by the stars; and when these were hid, they lost their reckoning, and were wrecked. And as to the broad Atlantic, they dared but just to look out upon it, and crept along the shores of Africa and Europe. But now, the improvements in navigation have made the Atlantic less hazardous than the Mediterranean was 1800 years ago, and have enabled us to circumnavigate the globe as safely, and almost in as short a time, as it required to circumnavigate that inland sea; while, by steam and by canals, rivers are overcome, and mountains are brought low, and vallies are exalted, to prepare the way of the Lord before him.

By the rapidity and ubiquity of commercial intercourse, the whole world is more accessible to missionary enterprize now, than the Roman empire was in the days of Paul.

The attachment to false systems of religion, and the repugnance to Christianity, are by no means as great now, as they were in the primitive age. Idolatry then was in the vigor of manhood: it totters now with the imbecility of age. It was sustained then by the pride and policy of one of the most civilized and energetic nations that ever existed. There is not at this time on earth, so much influence of civilization, and vigor of intellect, and deceitfulness of philosophy, and impetus of policy, and virulence of enmity, to be combined against Christianity, as the Roman empire arrayed against it.—Judaism was then fierce and implacable. It is tamed now by persecution, and enfeebled by sickness of heart through hope deferred, and is half prepared to cry, Hosannah to the Son of David. And as to those potent powers of opposition, which have arisen since the apostolic age, the Mahomedan and the Papal, they too, are waxing old, and passing away. All systems of error seem to have had their day; to have made full proof of their tendency to moral dissolution, and to have brought the world into a posture of waiting for that blessed religion, which is for the healing of the nations.

The god of this world has no such troops at his command now, as those with which he then attacked Christianity. The very heathen have, in some instances, thrown away their idols without a substitute, and in many instances, have invited the introduction of Christianity, and contributed for the translation and propagation of the Bible.

The resources of the world, physical, intellectual, and moral, are greater now than in the primitive age, and are chiefly in the possession of nations, which are nominally Christian. England and America, with continental Europe, could sway the destinies of the world, small as the proportion is of Christian population, compared with the idolatrous. In a war for dominion, or at least for decisive universal influence, the power and the dominion under the whole heaven would be found with the advocates of Christianity. In other words, Christian nations are able, if they are disposed, by power or policy, to propagate and protect Christianity throughout the world.

But in the beginning it was not so. The whole civilized world were then in arms against Christianity; and all that policy, and power, and malignity could do, was done to stop its progress. The storms of ten persecutions roared around and beat upon the friends of Jesus, three hundred years, almost without intermission; and yet, in opposition to the tremendous onset, they planted the banners of Christ in almost every portion of the Roman empire, and witnessed at length the downfall of idolatry, and heard the shouts of victory.

The number of Christians on earth now, their amount of resources, and their character and influence in society, give us advantages in propagating Christianity, unspeakably greater than those enjoyed by the little band of primitive disciples. Christianity commenced its onset upon the world with an army of 12 men, unknown to fame, poor, without learning, and unpatronized. It is now sustained by the favour, intellect, and wealth of 200,000,000 of nominal Christians, and we may hope by not less than *ten millions* of the real followers of the Lamb.

The means of extending knowledge, and influencing the human mind by argument and moral power, are multiplied a thousand fold. The Lancasterian mode of instruction renders the instruction of the world cheap and easy. The improvements of the press have reduced immensely, and will reduce yet more, the price of books, bringing not only tracts and bibles, but even libraries, within the reach of every man and every child. But in the primitive age, the light of science beamed only on a small portion of mankind. The mass of mankind were not, and could not be, instructed to read. Every thing was transient and fluctuating, because so little was made permanent in books, and general knowledge, and so much depended on the character, the life, the energy of the living teacher. The press, that lever of Archimedes, which now moves the world, was unknown.

Modern improvements in civil government facilitate the propagation of Christianity. When it commenced its career, and ages afterwards, physical power was the chief engine of government. Now, it is intellectual and moral power. The world is passing from the dominion of bayonets, and coming under the influence of a public opinion, more potent than fleets and armies. Kings feel the power of it, and are fortifying against it. The slave trade is retreating before it; and despotism and war are destined to be turned out of the world by it. The press has more power than all the despotic thrones in Europe. Not one of them would stand by the side of it for a quarter of a century. But this public opinion, created by the press, and now rising and extending its omnipotent legislation over men, is modified more by Christianity, than by any other, or by all other causes.

The progress of civil and religious liberty is laying the world open to the invasions of Christianity. There is a vitality in Christianity, which if it be left to its own energies, unopposed, and unprotected by the civil power, will not fail to extend it rapidly over the earth. As yet, it has had no fair experiment; for no sooner did governments cease to persecute, than they undertook to foster Christianity. It became an object of civil legislation and of civil patronage. This polluted the church, by the introduction of worldly men into the ministry, destroyed her spirituality, corrupted her doctrines and worship, and made her a secular community under an ecclesiastical exterior; and to this time, the *protection* of the church, so called by civil governments, has been the chief cause of her declension, and the chief obstacle to the spread of vital religion thro' the earth.

But a new era is opening upon the world. The rights of conscience are beginning to be understood, and religion to be no longer an object of civil legislation. Her chains are falling off; and, in her loveliness and strength, she is now, for the first time, going forth to redeem the nations, unaided, and unopposed by the civil power. All missionary efforts are conducted now, not by governments, but by voluntary associations of the pious and benevolent. This is all Christianity needs. Give her but opportunity, and she will enlighten and emancipate the world. But it will be said, the apostles had the gift of tongues to aid them. This was because they were persecuted, and had no time, nor place, nor resources for study. But our academies, and colleges, and theological seminaries, and literary leisure, supersede the necessity of these miraculous gifts, and more than balance their advantage; for they had only the gift of *speaking* various languages, while we can not only command by study the speech of all nations, but can give them the Bible and religious books in their own tongue, wherein they were born. They, like Alexander, made rapid conquests, without the means of permanently retaining them; but we invade, and by means of the press, we fortify, passing onward from conquering to conquer, till he, whose right it is, shall reign on the earth.

Will it be said, that the apostles had the power of miracles?

But this was only to authenticate their commission, as the servants of the Most High God, before the canon of revelation was completed, and the permanent evidence of its divine authority consummated. Yet, except the momentary wonder, we have all that they possessed, in the testimony of the same miracles to the inspiration of the bible, and in the accumulating evidence of prophecy, and the moral efficacy of Christianity.

Miracles are not needed now. Our evidence is as complete, that the Bible is the word of God, as the apostles' evidence was, that they spoke by a divine commission.—The man of God, therefore, is, with his Bible in his hand, thoroughly furnished unto every good work.

It is thought by some, that the sudden convictions and transformations of character, in the primitive age, were miraculous interpositions, and that, on this account, Christianity prevailed then, but cannot prevail now. But the entire narrative of the acts of the apostles shows, that miracles only arrested the attention, and convinced the understanding, while the power of truth and of the Holy Ghost changed the heart. But be it so, that the power was miraculous.—Then we have it still, as really as the primitive church. Under the preaching of the Gospel, men are now pricked in the heart, and inquire what they shall do to be saved, and find joy and peace in believing. Revivals of religion are extending through the land with increasing frequency and power, producing precisely the moral transformations which were produced on the day of Pentecost, and they will doubtless continue and extend, until a nation shall be born in a day.

The concise view we have taken of the relative advantages of the present and the primitive age for propagating the Gospel, discloses the cause of the early declension and corruption of Christianity. It was the extinction of science by the invasion of the northern barbarians, which threw back the world ten centuries; and this it effected through the want of permanent instruction, and the omnipotent control of opinion which is exerted by the press. Could Paul have put in requisition the press, as it is now put in requisition by Christianity, and have availed himself of literary societies, and Bible societies, and Lancasterian schools, to teach the entire population to read, and of Bibles, and Libraries and Tracts, Mahomet had never opened the bottomless pit, and the Pope had never set his foot upon the neck of kings, nor deluged Europe with the blood of the saints.

The same view may allay the fears of those who see, or think they see, in the accumulation of missionary funds, and the increase of ministerial influence, the germ of another universal clerical dominion over men. For, in the first place, the preparatory causes cannot exist, until the nation shall become as voluptuous and spiritless by its vices, as the degenerate Romans were in the last days of their existence; nor until another north of Europe and Asia shall lie to the north of us, teeming with millions of hungry, hardy adventurers, to open their hive and swarm down upon us. Nor even then, until the press has ceased to move, and all the knowledge acquired, and all the means of rendering it permanent by schools and books, and preaching the Gospel, are blotted out. At present, the influence of the clergy is but the influence of intelligence and virtue upon an intelligent and virtuous community, and is terrible to none but infidels and profligate men. And sad must be the condition of that popular government, and fearful its future prospects, in which an intelligent and virtuous clergy can exert no influence to stir up the nation to piety and benevolent deeds. As yet, however, the funds are all in the hands of laymen; and they are given by those who are themselves freemen, and who can read and write, and cast accounts. They are expended, also, to the instruction in religion of our own and of other nations. Like the showers of heaven, our funds are collected only to be dispersed; and we might as well fear inundation from the rivers, whose waters are constantly hastening to the ocean, as from these waters of the sanctuary, which stop not, but roll their expanding, deepening tide, to purify and refresh the nations.

SPEECH

Of Rev. C. S. Stuart, American Missionary from the Sandwich Islands, before the late meeting of the London Missionary Society.

Mr. Stuart, while rising for the purpose of seconding a resolution, which had been offered by the person who preceded him, spoke to the following effect:—

"Sir, I would not wish to occupy one moment of the time which remains of this meeting, and especially, as you have had such an ample statement from my brother, who has just sat down. I will, however, add one fact respecting the South Sea Islands. When I touched there on my way hither, I had the pleasure to learn that the natives had two or three store-houses filled with cocoa-nut oil, collected as contributions for the spread of the gospel. With regard to the Sandwich Islands, the scene of my labors, I would observe that their past state has been very impartially known. But, indeed, it would be quite impossible to lay before you the state of the heathen, as it is before their minds are enlightened by the gospel. Christian delicacy and refinement forbid the full disclosure of it. Some persons have supposed that certain means should be employed as preparatory to the introduction of the gospel. But, for many years, the Sandwich Islanders shared the advantages of commerce, and other means of improvement, and what effect followed? Was any thing thus introduced, that tended to alleviate the miseries of their condition, or to give them consolation in the hour of distress? A few years since, intoxication and gambling were prevalent among the natives, but since the gospel has been introduced, a great change has taken place in these and various other respects. Not less than 10,000 of them are now capable of reading and writing in their own language; at least 15,000 are under daily Christian instruction, and about 20,000 listen to the preaching of the gospel. We have reason to believe, that not less than fifty have *received the truth in the love of it.* One of the chiefs, who occupies a high official station, was formerly enslaved by all the abominations of heathenism; but when, about four years ago, he received the gospel, he immediately abandoned them; and though formerly greatly addicted to intoxication, there is no evidence that he has since been in that state. The news of the death of the late king and queen arrived on the Sabbath-day, and after the public service, this same chief arose and besought the people to observe with him fourteen days of prayer and humiliation before God, adding that Jehovah had done right, and that the evil was with them, and instead of charging him with having done wrong, that it was proper that they should humble themselves in his presence. When I left the island, this chief stood a candidate for baptism. Were I not fearful of obtruding, I could relate many other interesting facts, which show the power of the gospel on the natives: I will add only one. About four years ago, a poor, blind man, who came from nobody knew whither, was led to the chapel, which he has never relinquished. This man was baptized last July, and received the name *Eartimeus:* he is now a member of the church of Christ."

AMERICAN COLONIZATION SOCIETY.

We are indebted to the politeness of Mr. Gurley, agent of this institution, for the copy of a long letter, received within a few days from a distinguished gentleman of Virginia, late a Senator of that state, and himself an extensive proprietor of slaves. It is an able exposition of the views of the Society, but we have room only for the following abstract. After speaking of the society, as "an humble instrument of awakening the public mind to the subject," the writer proceeds:—*N. Y. Rel. Ch.*

"Our design was, by providing an asylum on the coast of Africa, and furnishing the necessary facilities for removal to the people of colour, to induce the voluntary emigration of that portion of them already free, and to throw open to individuals and the states, a wider door for voluntary and legal emancipation. The operation we are aware must be (and for the interests of our country, ought to be) gradual. But we entertain a hope, founded on our knowledge of the interests as well as the feelings of the south, that this operation properly conducted, would, in the end, remove from our country every vestige of domestic slavery, without a single violation of individual wishes or individual rights.

"The *whole* work we propose to leave to the authorities of our country; and we hope by a combined and harmonious operation of the state and federal governments, to concentrate for its accomplishment all the powers and resources of the nation. But we seek only an operation so gradual, that while it prevents the increase of the population in question, it shall *imperceptibly* draw off the capital and the fund, from which that increase grows.

"The annual increase of the coloured population of the country does not exceed 40,000; so that the annual removal of 50,000 would in the course of a very few years leave not a vestige of the population in question. Indeed the annual removal of a much smaller number would answer every purpose; for as the emigrants would, in the nature of things, consist of the younger and healthier and more productive classes it is obvious that the rate of increase of those remaining behind would be very much diminished.

"But let us suppose for the sake of argument, that it is necessary to remove 50,000 every year, would it be contended that such an effort would be too great for a government like ours? I recollect being somewhat startled last summer, by hearing a most estimable and intelligent gentleman from New-York say, that the whole tonnage of the United States, would not be sufficient for the removal of the annual increase of our coloured population. A little investigation, however, soon satisfied me, that instead of employing the whole tonnage of the country, one twelfth of it would be more than sufficient—that one half, in fact, of that which belongs to New-York alone, would furnish transportation to 50,000 emigrants.

"Nor is there any ground for alarm on the score of expense. Even in the mode in which the Colonization Society is compelled to conduct its movements, the cost of transporting 50,000 individuals, could only be $1,000,000; and there can be no doubt, but under the auspices of the government, and in a regular commercial interchange with Africa, a system might be devised, in which this item of expenditure might be reduced to almost nothing.

"But suppose the expense to be $1,000,000, or (if you please) $2,000,000, would it either exceed the means of the government, or be disproportioned to the object to be accomplished? The government will in the course of a few years have at its disposal an annual surplus of $15,000,000. A fair proportion of this will be applied, I trust, to the internal improvement of the country. And education too, will very probably (and certainly very properly) command *its* share. But after providing most amply for those two important interests, would not enough, and more than enough, be left to cover every expenditure that the most zealous advocate for colonizing the people of colour would ask at the hands of the general government? And can any object be presented more national in its character, or more intimately concerned with "the common defence and general welfare of our country," than the removal of the population in question?

"I will not touch on those high considerations of morality, religion, humanity and justice, by which the measure is recommended. I will say nothing of the claims of Africa, nor of the debt that is due to those who are to be more immediately affected by the contemplated change. I am willing to view the subject wholly in a political point of view, and independently of the high and enviable character it affords us an opportunity of acquiring among the nations of the earth. I see enough in its effects on our internal prosperity, our morals, our politics, our individual worth, and our national strength, to justify every expenditure that can possibly be required.

"Contracted indeed must be the views of that statesman, who does not see in our coloured population, abundant matter of reproach as well as danger to our political institutions. Wilfully blind must he be, who does not draw from the northern and southern sections of our union, an inference unfavourable to the value of slave labour.—And that man would be an anomaly in creation who would venture to deny, that in war, the population in question, must be a source of weakness. Is not its removal then a subject of deep interest, and of general concern? Or can any expenditure for its accomplishment, within the compass of our means, be considered disproportioned to its importance?

"The Colonization Society has distinctly designated the extent to which it seeks the interposition of the government of the country. It asks only the provision of a place and government, for the reception and protection of such persons of colour as are already free, and such others as the humanity of individuals and the laws of the different states may hereafter liberate—the necessary encouragement to, and the necessary facilities for, emigration—and as occasion may require it, pecuniary aids to the states, for effecting in such modes as they may choose, the extinction of slavery within their respective limits.

"With very sincere regard, your friend,
"W. H. FITZHUGH."

RELIGIOUS NEWSPAPERS.

"In what way can Christians obtain a knowledge of what the Lord is doing in the world, so easy as by taking a religious paper? For two dollars a year, we can have a well conducted weekly paper, not filled with advertisements, but with the most important accounts of the Bible, Missionary, Tract, and various other societies; of the happy influence of Sabbath Schools upon the rising generation; a great variety of pieces on doctrinal, practical, and experimental religion; interesting accounts of revivals of religion; brief memoirs of those who have been eminent for piety and usefulness; also, the most important accounts of the civil and political movements at home and abroad, &c. Such publications are among the happy signs of the times. They are particularly calculated to stir up the minds of Christians to duty, to show them what is wanting, to assist them in devising ways and means of doing good, and to enlarge their hearts in prayer and thanksgiving to God. Another thing of great importance is, that among families of children, they are so happily calculated to awaken their attention to reading; and while it learns them to read, they are receiving information which expands their minds, and furnishes them with knowledge which may, by the blessing of God, render them useful in Zion, and in the world, when their parents sleep in the dust."

MINISTERIAL LABORS.

The work of the minister is not alone confined to the pulpit. He should, as far as possible, pattern after his blessed Master, in doing good—doing good to every member of the family whom he visits. The children and servants ought not to be neglected. And by the urbanity of his manners, and by his familiarity with the children, he will render his pious instructions doubly weighty and successful.

Religious Intelligence.

BOMBAY MISSION.

The following circular has been communicated to us for publication, by one of the missionaries at Bombay. Our readers will see, from the subjoined postscript, that the writer of it, Mr. Hall, died on the 20th of March, after eight hours' sickness of the cholera morbus:—

To the Editor of the Western Recorder.

SIR—Should you consider the following letter worthy of a place in your valuable publication, and calculated to promote the interests of missions to the Heathen, by leading your readers to a more attentive consideration of their importance, you would by giving it an insertion, oblige

A FRIEND TO MISSIONS.

Bombay, 1st February, 1826.

MY DEAR CHRISTIAN FRIEND,

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and for ever, that the darkness of man's fall was rapidly succeeded by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is—"Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings.—Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?"—Their mourning hearts heave the heavy sigh; and the bitter lamentations break upon our ear: "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains.—Their feet go down to death, their steps take hold on hell. The Sun of righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three fourths of our race? Ah it is; it is. And do the blood redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world, and preach the gospel to everycreature," *know* that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow-creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favoured mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient out work, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. *Then*, from Cape Comorin through the whole range of sea *coast*, by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mozambique, including Madagascar, Mauritius, and other islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time partially established at Surat.

But about three months ago, delegates from *five missions* met in the Bombay mission chapel, and formed a missionary "*Union*, to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country."

The individual missionary who constituted *one* of these missions, has since gone to England, not to return, and therefore, for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant missionaries. These missionaries have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about 60 schools, in which are more than 3000 children reading, or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ, and him crucified, to the heathen. The scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the *little* that is done or doing, as to render it seemingly blind to the almost ALL that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see ten or twelve missionaries in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary to Kamschatka, and thence down the northwestern coast of America to the river Colombia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest, is at Jerusalem or Beyroot.—Southwest, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is *preached*. And on a slip of white ground, I would have a note of reference to Mark xvi. 15, 16; and this I would have bound up in every bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and *teachers* in theology, to add to the note on their map, Romans x. 14, 15, and Isaiah vi. 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, *print* on his chart in grand capitals, preceded by—*Lord, what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now *six* missionaries, four from the Scottish Missionary Society, and two from our Society; that is, *one* missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is *one* small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 islanders, (I do not here vouch for precision); that is, one missionary to 1,000 heathen; and mark those missionaries laboring for *twenty* years before the spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under some peculiar frown of heaven, because the labours of *six* missionaries among 12,000,000, or *one* among 2,000,000, have not been accompanied by their conversion in *twelve* years; yea. in much less than that, for during a considerable part of those twelve years, there were not more than *three* missionaries among these 12,000,000, some of the time but *two*, and a part of the time, *not one*. Under such circumstances, could more be reasonably expected than has been done? With such an abashing, such an appalling, disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a stranger thing than the absence of it is?

The magnitude of this work, and the wants of these 12,000,000 of heathen, we have from time to time, for *twelve* years, and in language as plain and urgent as we could use, expressed to our Board, and to our churches; and what attention has it received, and what have they done? Before these twelve years commenced, they had sent three missionaries, to go they knew not where, but whom Providence directed to this spot. Since they began to hear the Macedonian cry from this spot in behalf of these 12,000,000 of souls, they have sent four more missionaries, one of whom has returned to the bosom of the church in America, and two rest in the Bombay mission burial ground; while but *two* of your missionaries survive to address, as your delegates under Christ, the tidings of salvation to these 12,000,000 of heathen. Yes, revered and beloved members of the Board, and ye, most signally blessed American churches, the fact must be *repeated*. For twelve years have we sent forth to you the Macedonian cry, in behalf of 12,000,000 of heathen souls; and often in our pleadings with you for them, have we laid them as supplicants at your feet, begging* from your hands the bread of life; and you have in all that time sent them but *four* missionaries; and you have *now* one *less* missionary among them than you had ten years ago; and now, while almost every operation of the mission is dragging on at a most affecting and reproaching disadvantage, we are told from the Board that they know not when they can send any more missionaries beyond the Cape of Good Hope!

Is it not doubly grievous, doubly distressing, to contemplate such facts? Grievous beyond expression, in view of the millions perishing eternally through such neglect; and hardly *less* grievous to behold Christians through the same neglect, so wronging their own souls, and the souls of their fellow men, and so robbing their precious Saviour of what they, in their every prayer, acknowledge to be due to him from them, and from the heathen, who are given to him?

But there is another grievous view of the subject. During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now*, could in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechize and give lectures—no chapel—no scriptures and tracts to disperse. Now we have a chapel, more than thirty school rooms, and the scriptures and tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools; millions of people calling for scriptures and tracts, and preaching; and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New-Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are *now* open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed; what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Saviour's cross, in *one year*, if there were but a SUPPLY OF MISSIONARIES!§ Is it not a *grievous* thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath where much must be done before even *that* can be *prepared* for the seed.

Surely no one can understandingly answer the question, "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your *brethren*, but they are HEATHEN; that they are *idolaters*, and in ignorance of their Maker and their Redeemer; and that you CAN, if you WILL, send them the gospel—Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your Judge has entrusted to *you* for *them*, and so long ago *charged you* to *give them*. You see, also, what are the facilities for *now* giving them that salvation you have *so long* held in trust for them, but so long *withheld* from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion for all these your long neglected, your dying, your perishing fellow men? O remember there is a *dead* love, a *dead* sympathy, a *dead* compassion, as well as a *dead faith*; being without works. O, it was not a *dead* love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature;" nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O, contemplate on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries of the millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, *by your works*.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? If your Board cannot send us help, is there no other Society in America that will send us help? Or must we in future, turn our hopes to England only? Before missionaries can leave America—come here, and acquire the language, so as to be able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has the past *fifteen*, the Board would not, at the expiration of those months, have a single missionary on the ground. In such a case must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property be transferred? Do not these peculiar circumstances call for peculiar efforts.

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavour as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garment; so that I may stand acquitted before my judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another very grievous view to be taken which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but *six or eight* have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises), there is a prospect of further diminution rather than augmentation. In view of these things, what will the English & American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home to *plead in person before you*, the cause of the heathen? *Do not tempt us* to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been *successful* so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen *speak*, and *plead*, and *prevail*, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes *wise to do good*? O think of these things, *every* one that has a mind that *can* think! O *feel, every one* that has a heart that *can feel*. O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "*Lord what wilt thou have me to do?*" And let his spirit, and his truth, and your own conscience, give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord,

GORDON HALL.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea, in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian public, through the various religious newspapers and magazines in the United states.

Our correspondent adds:—

"Since putting up this sheet for you, we have been called to mourning, by intelligence of the death of the much esteemed, laborious and deeply lamented writer of it. He was performing a tour through the interior of the country, and on the 20th ult. on the 10th day after he left Bombay, was seized with the cholera morbus, and died in eight and a quarter hours after the first appearance of the disease. He took with him a supply of about 3000 tracts and portions of scripture, which was nearly exhausted before his death. The loss to us is great. But we rejoice that our dear brother was permitted to labour so long, and perform so much in his master's service, and that death's approach found him increasingly earnest for the Redeemer's glory in the salvation of souls. He doubtless now enjoys the blessed fruition of the saints in light. Our mission is greatly reduced; but we hope to endure to the end; that if the heathen perish, their blood will not be found in our skirts. Your's, very affectionately, "J. G.

"*Bombay, April* 7, 1826."

From the Richmond Fam. Visitor.

EXTRAORDINARY RECENT CONVERSION OF A BRAHMIN IN BENGAL.

Dr. Carey, in one of his last letters to Mr. Ward, mentions the following case.—The Hindoo ascetics, it is well known, adopt a system of austerities known by the name of *Jogue*, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, so as to prepare the spirit, which they consider as an individuated portion of the deity, for the final renunciation of its connexion with matter. One class of these ascetics is known by the name of *Mownee*, and these are distinguished as having made a vow of perpetual silence.

A Brahmin of the order of Mownee, and who had kept his vow of silence for *four years*, while residing at the famous temple of the goddess *Kalee*, near Calcutta, has recently become the subject of Christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snakes), his rank as a Brahmin, his vow of silence, and the sanctity of his appearance, commanded the homage of the Hindoos to such a degree, that he was worshipped as a god. When he passed through the streets of Calcutta, says Dr. Carey the rich Hindoos hastened down from the roofs of their houses, and threw themselves in a state of prostration in the dirt at his feet.

In these circumstances, a man of the highest order in his country, secluded from all human society, in one of the most famous temples of India, and worshipped as a god, who would have expected that such a man would have been brought into the Christian church. If it might have been concluded that any man in India was out of the reach of the Christian missionary, and of Christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held, as an object of adoration, must be added the amazing obstacles to conversion in the gross fanaticism and the immeasurable pride of such a being. And yet a *Christian Tract*, in the Bengalee language, somehow or other, found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this tract, than by it his lips were opened, and "the tongue of the dumb began to sing." He left the temple, and hastened to Calcutta to seek further Christian instruction. And in a succeeding letter to Mr. Ward, Dr. Carey, after declaring his conviction that this man had become a true believer in our Lord Jesus Christ, adds, on such a day "*I expect to baptize the Brahmin who had made a vow of perpetual silence.*" May we not hope that this man will possess talents for the Christian ministry, and that we shall soon hear that he is pursuing his studies in the missionary college at Serampore. How powerful must be the testimony of such a convert, descended from the seat of the gods, and become an humble and self-denying follower of our Lord Jesus: or as it would sound in Bengalee—"Armadara Prabhoo Yesoo Khreest."

*[Note by our Correspondent.—The language of the writer, it is feared, may lead readers to suppose the people in general are *very anxious* to receive religious instruction. But it is to be regretted, that so far from this being the case, while *many* are earnestly seeking literary instruction for their children, but very few are seeking, or are grateful for *religious* instruction. This, however, instead of discouraging missionaries or their patrons, should lead them to greater exertions, and more fervent prayer, that the heathen might have hearts to receive, as well as ears to hear, the word of life.]

§*Note.*—The following facts from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished.

"Our number of schools at present is 32. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 133 Jewish children.

"During the past year, as nearly as we can calculate, 1,000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive and read, and *beg*, the Christian scriptures and tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year, about 785 children have committed to memory the ten commandments, and 376 a catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow laborers."

Revivals.

A correspondent informs us, that the work in Troy continues to increase; and adds that favourable indications are discoverable in several other places in that part of the country—especially in Cambridge, Washington co.

Williamstown, Mass.—A correspondent of the New-York Observer, represents the revival in Williamstown as having in some degree abated; but adds that it is still apparent that God is there; and that the influence of the work is very perceptible on the general character of the village. In one section of the town, including about 20 houses, all the heads of families, with two individual exceptions, had become hopefully pious. The whole number admitted to communion as fruits of the revival, was 120. Others who are hoping, are expected to come forward at a future time. Of the 31 students who were present at the last fall term, all but three give evidence of piety. A few others, who were not present at that time, are also among the number that are hoping.

"It is worthy of very particular notice,

that this attention to religion first became the most intensely interesting on a day of fasting and prayer, unitedly observed in college and in the town."

Northampton, Mass.—The same writer gives some additional particulars respecting the revival in Northampton. Attention was increasing, meetings were frequent, crowded and solemn. Many were under deep conviction; others were rejoicing in hope. Several who had come as visitants from other towns, became sharers in the work.—"Among others, the daughter of an aged Unitarian minister, and three daughters of a minister in Worcester county, appear to have become true believers in the Lord Jesus. This latter gentleman, a godly man, had never before the evidence, that any of his children were pious." Religion was the great business of the village; and the revival was as powerful as any ever had been in that place, within the recollection of the oldest person then living. This is a very large church. The number of professors, including the few who have recently united, are stated at six hundred!

Long Island, N. Y.—We are informed, (says the L. I. Farmer), that there is an extensive revival of religion at, and in the neighbourhood of Riverhead, on the east end of this island. At Wading river, there is a signal outpouring of the Spirit.

Weld, Me.—By a notice in the Waterville Intelligencer, it appears, that since the notice of the revival in Weld, lately given in the Herald, the work has been progressing, and there are now fifty-seven converts that have been baptised.—*Bap. Herald.*

Orono, Me.—A licentiate from Bangor Seminary, was employed in Orono the last winter, to preach and instruct a school.—On his arrival at that place, he instituted a Sabbath School, a Bible class, a conference meeting, and a monthly concert for prayer. The good effects of these meetings were soon evinced by a deep conviction of their lost and wretched state by nature. At the date of the letter, about 22 cherished the hope that they had passed from death unto life, 12 or 13 of whom were members of the Bible Class. Although they had occasionally had preaching in the place before, yet no church had ever been formed there; and this revival has prepared the way for the consummation of this desirable object; and a council was called to meet on the 18th inst. to organize a church.—*Waterville Int.*

We learn, says the N. H. Repository & Observer, that 36 candidates now stand propounded for admission into the church at Townsend, Mass. who are among the fruits of the revival in that place. A considerable number more, making in all about 60, are stated to have entertained hopes. In several other towns in that region, appearances are promising. The revival at Hollis continues to flourish. At Dunbarton, there seems to be a prospect of a glorious work. We are informed that 150 attended an inquiry meeting held at this place last week, and that about 30 have recently obtained hopes. The good work at Goffstown, still continues. A considerable number have expressed hopes that they have experienced upon their hearts the renewing influences of the Holy Spirit. Several other towns in this vicinity, present favourable appearances; it is earnestly hoped that revivals of religion among us will continue to be multiplied, and that glorious accessions will be made to the church of Christ. The result of the late revival at Dartmouth College, promises well for the interests of Zion. The hopeful subjects of it in general, we are told, appear to have experienced genuine conversion to God, and to be determined to devote their lives to the service of their Redeemer. In the vicinity of the College, there still prevails a more than usual attention to the concerns of religion.

WESTERN RECORDER.

UTICA; TUESDAY, SEPTEMBER 12, 1826.

A number of articles are omitted this week, to make room for the interesting letter from Bombay, which appears in the preceding page. The death of Mr. Hall, at this station, will be greatly lamented. It seems, however, by a communication from Boston to the editor of the N. Y. Observer, that a reinforcement of at least two Missionaries is to be sent out by the Board this fall.

Oneida Presbytery.—The meeting of the Oneida Presbytery took place last week, pursuant to notice. The proceedings have not yet been communicated to us; but we understand that a committee was appointed to receive special information respecting the state of religion in the several churches in connexion; and afterwards to make out a report, to be presented at the next meeting of the Presbytery.

Western Sunday School Union.—The first anniversary of this institution was held on Wednesday the 6th inst. at the Presbyterian church in this village. The meeting was well attended; and the information communicated was of a most cheering nature. A number of the S. S. Visitant, just issued, contains the proceedings and the report at full length. We shall notice them more particularly next week.

"*Serious people here, need some further light from your quarter; and you must give it to them.*" So says an eastern correspondent of ours, in reference to a gross and malicious attack of a correspondent of the *Boston* Christian Register, (Unitarian), against a certain evangelist, whose recent labours in Utica and some of the adjoining villages have been blessed of God, during the gracious outpouring of his spirit among us.

To "*serious people*," it may suffice for the present to say, that the gentleman in question has been in this part of the country ever since the days of his childhood; that his character has been intimately known among us; and that the Oneida Presbytery received him a few days since by an unanimous vote, as a worthy member of their connexion.

To scoffers we have nothing to say. They who dishonour the *Master* of the house, must of course be expected to treat his *faithful servants* with abuse.

We hope, ere long, to present our readers with a faithful history of the great work which has been witnessed among us.

Prize Essay.—The editors of the Albany Argus have given notice, that the time allotted for receiving the Essays or Criticisms on the different Spelling Books, is extended until the first of May next; the former period having been considered too short to accomplish the intended purpose.

Notice of "Children's Friend," next week.

Political.

FOREIGN.

The arrivals at New-York, during the past week, bring London dates to the 29th of July. The distress among the manfacturing classes still continued, and with little prospect of immediate relief. The present state of things in the united kingdoms, may doubtless be traced to several causes. It may be attributed, in part, to the reduction of the active capital of the country, by the immense losses sustained, during the past year, from the loans made to foreign governments and companies; in part, to the losses experienced by the merchants and manufacturers during the same period, from the ruinous speculations in cotton, &c. and last, and perhaps not the least, to the great and increasing competition with which the British manufacturers have to contend, both in Europe and the United States. Were such a crisis to happen in any other country than Great Britain, we should apprehend the most disastrous consequences to the nation; but we have so often seen her in like situations, and so often seen her extricate herself, almost without an effort, that there can be no reason to expect a different result on the present occasion.

LIVERPOOL, *July* 29.—We lament to state that the distress which we so often have had occasion to mention, continues to increase day after day. Some hundreds of our wretched countrymen are added to the thousands already destitute of employment. An accumulation of misery is occasioned which demands instant relief. The funds so promptly raised by private subscriptions are exhausted, and in our opinion it becomes the imperative duty of government to institute an immediate inquiry into the state of the country.

The British Cabinet appears to be much embarassed by the distresses of the country. The London Sunday Times of the 23d July, says, "We hear that a great dissension has broken out in the cabinet between Mr. Peel and Mr. Canning; the first recommending the immediate relief of the manufacturing districts by pecuniary aid; the latter insisting on the pernicious nature of the precedent. A dissolution of the ministry is talked of as the probable result."

Five factories in the town of Bolton had stopped working in one day, in consequence of which *two thousand* persons had been thrown out of employment. At Manchester and Stockport, meetings of the starving workmen had been held, but were dispersed by the police. In Yorkshire and Lancashire the distress prevails to a great extent. In Ireland, several families and individuals had been found literally starving, or already dead from want. Indeed, the accounts from every quarter of the United Kingdom are appalling.

An English paper enumerates fifteen foreign loans which cost the British capitalists 31,620,230*l.* sterling, and the present value of which is only 12,330,500*l.* The loss is consequently 19,289,730*l.* averaging about 61 per cent. on the amount lent!

Spain.—The Constitutionel contains a letter from Madrid, dated the 13th July, in which it is stated, that the Captain General of Badajos had sent an express to Madrid for a reinforcement of troops, which he considers absolutely necessary, from the public feeling having taken a new direction, as well for the purpose of strengthening the garrison, as for placing detachments in several towns in the province, particularly those nearest the Portuguese frontier. The same letter states, that the public mind has undergone a similar change in the capital itself. The arrivals of couriers from Lisbon and Paris succeed each other with great rapidity.

It appears that the king of Spain is very uneasy at the idea of having a country so near, and so similar as Portugal, governed by a constitution, while the inquisition and the sabre are the only known forces in his dominions. England has managed with some address in this matter. Apprehensive of the influence of France, while her troops retained possession of the strong holds of Spain, the English government have countermined upon the old ground in Portugal, and by inducing the Regent to grant a constitution and representative government to her subjects, they have established a most effective counteracting force upon the designs of the French, who, in supporting an ultra government and ultra doctrines in Spain, may be supposed to look something to the perpetuation of their own power and influence in that country.

Greece.—The accounts from Greece are of a more cheering nature than we have received of late. There are 5,000 Rumeliots in the Peloponessus, with whom the inhabitants have agreed to operate against the common enemy; and the Maniots, who have hitherto been averse to make a common cause of the war, now come in, and union is the order of the day. The French continue to make liberal contributions to aid the Greeks.

The Greek government, on the 6th June, received notice of Lord Cochrane's coming; and Miaulis and Sactouri awaited him with 130 vessels, to give the Turks a decisive blow. The merchants of Smyrna have refused to send the Turks of Smyrna any more provisions. The squadron of Lord Cochrane was about to be reinforced by two steam-boats and a 74.

Turkey.—The Journal du Commerce, of the 24th, says that accounts from Constantinople to the 25th of June, state the news from the provinces was not very encouraging. The Janissaries of Belgrade were not affected by the knowledge of the fate of their colleagues at Constantinople; but unfavorable reports were received from other parts of the empire. It was said that the Janissaries of Philippopolis and Adrianople were in open rebellion, and contemplated marching upon Constantinople. It is added, although with little degree of probability, that they had proposed to the Greeks to make common cause with them. The Paris editor remarks that it is difficult to obtain correct intelligence, as under the existing state of affairs, persons were restrained from writing.

Letters from Smyrna, of the 22d June, state that several ships come from the Dardanelles, saw thousands of dead bodies floating in the sea of Marmora, supposed to have been cast in, in consequence of the revolt of the Janissaries.

At Constantinople, in order to keep the people in the favorable temper they had previously manifested, the Sultan had caused the price of provisions to be reduced one half, accusing the Janissaries of having made them dear.

Peru.—A majority of the individuals who assembled at Lima, in April last, to form a regular government, joined in a request to Bolivar, to accept the supreme power for another year. With much reluctance, he at length accepted. There was a strong party opposed to this measure, which was not anticipated when the delegates were appointed.

DOMESTIC.

Murder of an American Consul.—The following letter from a gentleman, to his father in this city, dated Bogota, 19th of July, gives the particulars of the murder of Mr Folger, the American consul for the port of Santa Martha.—*Ev. Post.*

"With feelings of the deepest regret I have to inform you of the death of our mutual friend, *J. H. E. Folger*, Esq. the American consul, who was most inhumanly murdered in his own bed, on the night of the 13th inst. He was stabbed through the heart with his own sword, his throat cut from ear to ear, and his trunks rifled of their contents. Several persons are in prison on suspicion; but our police is so defective, that I am afraid the perpetrators will escape. His funeral took place the following day, and was attended by a large concourse of citizens and foreigners. The inhabitants of Bogota sincerely mourn his loss, and regret that their city has become the scene of so foul a deed.

"Government has given orders to all the civil and military authorities, to spare no exertion to discover the murderers, and Signior Ravenga, secretary of foreign affairs, is particularly active on the occasion."

Canada Tobacco.—From several articles which have appeared in the Canada papers, of late, it would seem that our southren growers of tobacco are to have competitors in a quarter where it was least expected. The York papers mention the arrival of a steamboat there, the cargo of which consisted in part of sixty hogsheads of tobacco, intended for the Montreal market, the produce of the western part of the upper province. The attention of the farmers there has been turned to the cultivation of this article, and a large quantity will be offered in the market this year, which it is expected will be much increased during the next.—*Alb. D. Adv.*

Commodore Porter.—We learn from a correspondent, says the Raleigh Register, who has seen a copy of the articles of agreement entered into between Com. Porter and the Mexican government, that the government have granted to the Commodore, the payment of a claim on the old Mexican government of 50 or 60,000 dollars, for destroying privateers. The navy is placed under his entire control; he selects all his officers; he is to locate a certain quantity of land where he pleases, and he is to be created an admiral at the next Congress. His salary is to be $24,000 per annum, and his pay continued in all cases of sickness or necessary absence on business in the United States. And what is most liberal of all, in case of his death or accident, a pension is secured to his family.

Important Indian Treaty.—On the 31st ult. Oliver Forward, Esq. commissioner on the part of the United States, and John Greig, Esq. agent of the proprietors of the pre-emption right of the Indian lands in the western part of this state, concluded a treaty with the Chiefs and Sachems of the Seneca tribe of Indians, by which the proprietors have obtained about sixty seven thousand acres of land, from the Buffalo and Tonnawanta reservations, eight thousand from the Cattaraugus, together with all of five reservations upon the Genesee river, in the counties of Genesee, Livingston, and Steuben. We understand that in consideration of these lands, the Indians are to receive annuities to the amount of about $3600, exclusive of such reasonable allowances as may be made for improvements upon some of the Genesee reservations.

In the northern states, there is no tribe of Indians less improved in their condition than the Senecas. The celebrated Red Jacket has uniformly opposed the sale of their lands, and viewed with apparent horror, every indication among his people of a disposition to embrace the arts, or partake of the comforts of civilized life. Hence the numerous failures to treat with them for the sale of their surplus lands. This extraordinary son of the forest opposed the late treaty to the last, reprobated the conduct of his brethren in the severest terms, and condemned every act of the government towards them since the revolution, as cruel and deceptive. He also stated, that a pre-emption right to their lands was a thing unknown previous to the treaty at Fort-Stanwix, and that it was there imposed upon them by fraud and misrepresentation. Other arts, not less evincive of the character of the man, were resorted to, to strengthen the prejudices of the Indians, but without producing the intended effect; and Red Jacket in the end so far yielded his own opinions, as to sign the treaty.

This fortunate negociation will throw into market extensive tracts of valuable land, which have hitherto been useless to the natives, and have interposed serious obstacles to the improvement of the adjacent country.—*Buffalo Jour.*

State Road Convention.—We learn by a gentleman who has just returned from Oxford, that the State Road Convention assembled at that place on the 30th ult. About forty delegates from the different counties attended. The busines of the meeting was dispatched with great unanimity. The route recommended to the support of their friends in the Legislature, is the same as that laid down in the last report of the commissioners. It embraces two distinct roads, terminating at or near Bath; the southern route commencing at or near Liberty, in Sullivan co. and the northern commencing at the head of the Delaware. From the junction at Bath, the road is continued to St. Clairsville, in Chatauque co. about 14 miles from Lake Erie. The junction with the Hudson is left to the discretion of the Legislature.—*ib.*

Valuable Cargo.—On the 29th ult. the canal boat Montgomery, Capt. E. H. Brown, belonging to the Pilot line, left this place for Albany, loaded with 236 packages of furs, valued at from $200,000 to $250,000. This boat has once before, this season, carried a quantity of furs to Albany, valued at $100,000.—*Buffalo Emporium.*

Wyoming Monument.—Measures have been taken, says the Allegany Republican, by the enterprising and patriotic citizens of the valley of old Wyoming, for erecting a monument to the memory of those who fell in the memorable Wyoming massacre by the Indians, and a more merciless race of beings called tories. What can redound more to the glory and honour of the present inhabitants of that fertile, pleasant and delightful vale, than such a monument with a suitable inscription, to point the wayward traveller to the spot where their fathers, mothers, brothers and sisters, met so dreadful and untimely a fate.

At the annual commencement of the Harvard University, held on the 23d ult. the honorary degree of A. M. was conferred on Admiral Sir Isaac Coffin. The honorary degree of D.D. was conferred on Rev. Thomas Gray, of Roxbury, and Rev. Samuel Willard, of Deerfield. The honorary degree of L.L.D. was conferred on Hon. Mr. Gaston, of North-Carolina, his excellency Gov. Lincoln, Hon. James Lloyd, and the Hon. William Sullivan.

The Court for the Correction of Errors met on Monday the 4th instant, at 12 o'clock, at the council room in the city hall of the city of New York. The Lieut. Governor, Chancellor, and twenty-three Senators answered to their names.

The steam-boat New Philadelphia, arrived at Albany, from New York, on Tuesday last, in 12 1-2 hours!

The Commercial Bank of Albany has finally commenced business—J. Alexander, President, H. Bartow, late of Utica, Cashier.

ORDINATION.

On the 28th July, 1826, Rev. JOHN H. VAN WAGENER was ordained and installed as pastor of the Reformed Dutch Church in Beaverdam, by the classes of Schoharie. Prayer by Rev. Mr. Blair: Sermon by the Rev. Mr. Schermerhorn: Rev. Mr. Paige presided, addressed the candidate, put the constitutional question, and made the consecrating prayer: Charge by Mr. Evens: Address to the congregation by Rev. Mr. Ostrander: Concluding prayer by Rev. Mr. Weidman. The new ordained minister gave out the 116th psalm, 2d part, and dismissed the congregation. The whole was done in a solemn and impressive manner, in the presence of a numerous and impressive congregation.—*Alb. D. Adv.*

UTICA TRACT SOCIETY.

Sept. 12, 1826.

Formation of Auxiliary Societies.

Boonville, (Fem.) Oneida co. Mary C. Schuyler,	$6 75
Hannibal, Oswego co. Alexander M. Kent, agent,	5 00
Grindstone Creek, Oswego co. John Douglass, agent,	9 00

Additional Remittances.

New-Haven Auxiliary Society,		$3 00
Litchfield,	do.	11 63
Rome,	do.	13 50
Mexico,	do.	5 01

E. VERNON, *General Ag't,*
Society's Depository, No. 66, Genesee Street.

PREMIUM FOR A TRACT

On the ruinous Consequences of Gambling.

The Committee of the American Tract Society have the pleasure of announcing that they have received another premium of fifty dollars, from a distant friend of the Society, to be awarded by the Publishing Committee, to the writer of the best tract showing the "*Ruinous Consequences of Gambling;*" "an evil," says the benevolent donor, "which is increasing in many parts of our country to an alarming degree, especially in our large cities; one which leads to other habits and practices destructive of all respectability and usefulness in this life, and if persisted in, will end in the destruction of both body and soul."

The tract must not exceed 16 pages in length, and must be presented on or before the first day of October next. The manuscript should be addressed to *Mr. William A. Hallock, Corresponding Secretary of the American Tract Society,* 87, *Nassau-street, New York;* and each accompanied by an envelope containing the name of the writer. No envelope will be opened, except the one accompanying the manuscript to which the premium is awarded.

☞ Editors of religious newspapers are requested to insert the above.

From the United States Gazette.

JACK HALYARD—*By W. S. Cardell.*

This elegant little tract is an American production, eminently calculated to instil into the youthful mind, a love of virtue and an abhorrence of vice.

The reader is not dazzled with brilliant delineations of romantic adventures. The pictures are true to nature, and consonant to the scenes and incidents of ordinary life. The hero of the story is the son of a widowed mother, in very limited circumstances, struggling with the difficulties incident to her situation, but carefully training her children in the way they should go, inculcating habits of strict attention to domestic concerns, communicating such literary instructions as a woman of common attainments may readily impart, and connecting with all her precepts and confirming by her practice, true lessons of unaffected piety.

The hero of the tale, is portrayed with the delicate touches of a master's hand, a youth of amiable manners, rising by his merit and industry, from the situation to which fate had apparently consigned him, to a state of happy and honourable independence. No *lucky* coincidence of fortuitous events, is made the instrument of his elevation; but stimulated by the reflection, that his widowed mother requires all the assistance that his talents and industry can procure, untiring attention to the duties of his station, inflexible integrity in all his transactions, and the assiduous improvement of every opportunity for the acquisition of knowledge, and the enlargement of his mind, lead him successfully and rapidly forward.

There is probably no other work extant, of a fictitious character, which approximates so near to absolute truth. The narrative, indeed, is not the detail of events which ever occurred in the life of one individual; yet the author has woven into the texture of his work a surprising amount of authentic information, historical, literary, and scientific: and the narrative itself, may be considered as a series of logical deductions, presented under the similitude of practical results. The scenes, through which the hero is led, are sometimes painted, rather than described. The style is remarkable for its neatness & purity, while the vein of piety, which shines through every part, can scarcely fail to make, on the juvenile mind, a favorable impression of the loveliness of religion.

The work being designed for the use of schools, is divided into portions of suitable extent, to be used as a class book, and as such it is recommended to the attention of teachers.

A TUTOR.

DEATHS.

Died, in Phelps, Ontario co. Nov. 2d, 1824, Mrs. *Lovice Bigelow*, consort of Mr. Abner Bigelow, and daughter of Mr. Paul & Mrs. Mary Guilford, formerly of Conway, Mass. in the 37th year of her age. Though past the meridian of life, Mrs. B. had, for a few years only, found by experience, Jesus Christ to be her friend and saviour. The short period which she spent in the service of her Lord and Master, was distinguished for persevering industry, active usefulness, and eminent piety. "She looked well to the ways of her household, and ate not the bread of idleness." Surrounded with the endearments of domestic life, and enjoying the smile of approving heaven, her days and months rolled smoothly and swiftly away. But in an unexpected moment, the fangs of disease were fixed upon her, and the angel of death marked her for his victim. For a long time, during her illness, she rather impatiently endured the pains with which she was exercised. Not wholly reconciled to the overruling hand of divine mercy, and much distressed in mind in consequence of distracting doubts and fears, she mourned the hidings of her Saviour's face. At length she burst forth in agonising prayer, and requested others to unite with her in imploring the God of mercy *then* to appear, and forgive her sins, and prepare her for her approaching dissolution. Her prayer was heard. While apparently in the agonies of death, she was frequently asked if Christ was not precious to her soul? To which she at length exclaimed—"Now, now, I can praise Jesus! Now his love I feel! I have sought him whom my soul loveth, and have found him. What struggles have I passed thro'—almost in despair! But my labour in the Lord has not been in vain! O, the smiles of a Saviour! O, what a fulness in Jesus! Here you may come and supply all your wants! O come, taste, and see that the Lord is gracious! Come, O come quickly! Don't delay!" She called upon her children, and said to them—"God calls for me, and I must go! I leave you in the hands of him, who said—Suffer little children to come unto me, and forbid them not:" Exhorting them to keep holy the Sabbath day, and seek an interest in Christ while young. Then taking her companion by the hand, for the last time, she intreated him to look to God for grace to support him under his trouble, and wisdom to train up his children in the fear of the Lord. While her friends and relatives surrounded her dying bed, momently expecting her spirit to take its flight, she exclaimed, in a transport of joy—"I love you; but I love my Jesus better! My soul is full of glory, inspiring my tongue with praise! O, could I meet with angels, I would sing them a song!" Thus, in the arms of her Saviour, and rejoicing in his government, did she rise above the pomp of this world, and breathe the atmosphere of celestial spirits, until the angelic band descended to fulfil the divine order, and bore away the precious gem to its native soil.

"Without a sigh she left life's fleeting charms,
Its setting sun with holy lustre fir'd;
And safe within her blest Redeemer's arms,
Her heaven began, ere yet the lamp expir'd.

Manlius, July 24, 1826. [*Com.*]

In this village, on the 2d inst. an infant child of Mrs. Wentworth, aged 9 months. On the 6th, an infant child of Mr. Willis Stearns, 4 months. On the 8th, *Abraham Rureye*, aged 5 years, drowned in the canal, near First street bridge.

In New York, on the 6th inst. Hon. *William P. Van Ness*, Judge of the U. States District Court for the southern district of this state. He died at the house of J. O. Hoffman, Esq. without a moment's sickness or pain.

In Turin, Lewis co. on the 5th inst. *David T. Greene*, Esq. formerly of New York.

In LeRoy, Genesee co. on the 26th ult. Deacon *Ithamar Coe*, aged 70.

In Ovid, on the 2d inst. Gen. *Charles Thompson*, aged 44. In Lyons, on the 6th inst. Doct. *Luther Cowan*, aged 29.

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following picture, ridiculous as it may seem, is true to nature. The lines, we suppose, are a parody on some old piece of poetry:—

A PEEP AT A CONFIRMED NOVEL READER.

She slumber'd in the rocking chair, she'd occupied all day,
And in her lap, half open there, the last new novel lay;
Upon the hearth the dying brands their latest radiance shed—
A flaring candle near her stands, with a crown about its head.

Her hair, which long unkemp'd had been, was hanging loosely round,
The curls by many a shining pin, in closest durance bound;
Her gown—it had been white I ween, but white it was not then;
Her ruffles too had once been clean, and might be so again.

One slip-shod foot the fender press'd, the other sought the floor,
And folded o'er her heaving breast, a faded shawl she wore;
The flickering light is fading fast, the parlour colder grows,
The midnight hour has long been past, the cock for morning crows.

But cares not she for mortal things, for in her busy brain,
The history's imaginings are acted o'er again:
But while in this delicious nap, her willing sense is bound,
The book, escaping from her lap, falls lumbering to the ground.

She wakes, but 'tis alas! to see the candle's latest beam,
Nor in the blacken'd coals can she revive one friendly gleam;
Then groping through the passage far, she steals with noiseless tread,
And leaving every door ajar, creeps shivering into bed. *Sent. & Gaz.*

DIFFERENT DEPARTMENTS IN MUSIC. NO. XI.

BALLADS.

In our last, we were led to speak generally of the *moral influence* of music, in distinction from the mere exhibition of skill. In the present number, we shall give some illustrations of the subject, from a department of chamber music.

Were we to say that almost the whole mass of popular songs among us, are beneath the serious notice of any rational being; the whole host of amateurs would be arrayed against us; but were we to speak even more severely of the poetry which is embraced in this class of specimens, not one among them all would move his tongue in reply. Here then, is a tacit acknowledgement, that nearly the whole of one extensive and popular department in music, is cultivated without the least reference to direct moral influence.

If it be urged, that *innocent amusement* is the object of these specimens, we answer that the poetry in question is not only trivial, but often corrupt in sentiment—indelicate, impure, immoral, irreligious and profane; and that the general cultivation or exhibition of such sentiments, can never be innocent.

If, in answer to this, it be said that the words are *generally considered* as of *no real consequence*—we reply that such a consideration is of itself a serious evil. In the first place, it leads us habitually and almost necessarily into a practical disregard of words in the more important departments of music; and in the second place, it leads us occasionally into direct acts of profaneness. Not only the names of the Deity, but the very identical phrases of the foul-mouthed fraternity, are of frequent occurrence in songs; nor are they any the less offensive to the ear of moral sensibility, from the circumstance of their being clothed with expressive music.

But the evil does not end here. Every one who has read the ballads of Moore, and Byron, cannot have failed to see that the scenes of imagination, however *ingeniously and delicately painted*, are for the most part, actually *laid* in the abodes of *indecency and crime*; and that frequently, if we were to analize the very drapery which the poet has thrown over the scenes, we should find its element to consist of the gross sediment of pollution. If such words are forgotten at the moment of their being sung, they will be noticed afterwards, and be read and committed to memory; so that the music will at least be the indirect means of scattering the different shades of pollution over the whole face of community.

Great genius, we know, has often been displayed in the production of such poetic specimens; and we are aware, too, that they are often clothed with agreeable music; and that on this account, they will continue to maintain their place among the current specimens of the art. The pieces will doubtless have their day. The young of both sexes will recur to them for amusement. They will be executed in public and private as elegant specimens of the art, and receive the clappings and the encores of many a gratified auditory. And we are ready to admit, too, that their deleterious influence, under these circumstances, as is the case with all objects of classic celebrity, will be less evident to common observation, and less rapid, though not less extensive in its operations, than could otherwise be expectel. But what of all this? Will the specimens, therefore, be really less mischievous? A slow poison, that operates unseen, till it has accomplished its work, is much more to be dreaded than the one which by immediately putting on symptomatic appearances, gives timely warning of danger. The mischief of the latter may possibly be counteracted; that of the former precludes all remedy, from the very circumstance that it operates unseen.

The plea, then, that the words of a ballad are generally considered as of no real consequence, is perfectly vain. So long as such words will either directly or indirectly be called into notice by being set to music, they will not fail to secure their own characteristic influence; and for this influence, the musician as well as the poet, must hold himself responsible.

It was the opinion of one of the most distinguished infidel philosophers who preceded the French revolution, that with the national ballads of any people, at his command, he could control, also, the morals and religion of that nation, so far as speculative belief was concerned: And he was doubtless right in his opinion. We know not of a more certain method of inculcating corrupt sentiments and feelings, than by clothing them with all the charms of verse and song.

Miscellaneous.

TRIUMPHS OF CHRISTIANITY.

It is now sixty-six years since the Hindoos and the followers of the false prophet contended together on the plains of Hindostan. On this memorable occasion, 140,000 Hindoo cavalry perished in battle; and the gigantic effort then made to perpetuate the iron sway of Braman was frustrated. The triumph of the crescent, however, was but of short duration; it was only preparing the way for Britain to publish the glad tidings of great joy; and on these very plains have our missionaries gone forth with the bible in their hands, proclaiming that name at which every knee shall bow, and every tongue shall confess. In these eventful days, it is often the case that men are apt to be timid; and persons coming from India are often asked whether they do not think our possessions in that country are in danger.—There was a time when every pious man could not but behold the state of things with just apprehension; a time, when the Sabbath was only observed by the waving of the flag at head quarters; and when English gentlemen, holding high official stations under the government, were seen at the car of Juggernaut, encouraging the deluded multitude to fall down to worship the idol; when my gallant comrades were taught, by painful example, that they would be removed from the British army, if they dared to forsake their false gods, and become the soldiers of the Lord Jesus Christ. These things I have witnessed, and believe them to be pregnant with the utmost danger, because they are at variance with that important end for which the government of that great empire was entrusted to my beloved country; but, blessed be God! better times are now seen; our armies are become pioneers, preparing the way for that blessed book which this society is disseminating; and even his majesty of the white elephant will soon be taught, that Judson, Howe, and others, whom he has bound in fetters, are the best friends of his country.

A Mahratta soldier, a native of India, whom I have been acquainted with fourteen years, went into the service of a native prince, who sought the marriage of one of the princesses, but finding his claims disputed by a neighboring chieftain, he invited this chieftain to a feast, and while they were sitting in the tent, the ropes were cut, the tent fell, and the chieftain was murdered. The soldier was shocked to find a prince guilty of so base an act, and he left his service. He afterwards heard a chaplain read the gospel in the Hindoo language; he heard with the hearing ear and the understanding heart; and having ceased to be a soldier of the kings of the earth, he became a soldier of the Lord Jesus Christ. Desirous of communicating his knowledge to his friends and his own family, he went to Lucknow; but he was there despised, condemned, spit upon, and obliged to flee for his life. In a letter which I received a few days since, I was informed that he went again to Lucknow, and that a gentleman introduced him to the king of Oude, who received him very kindly, and invited him to an entertainment, where he called upon him to explain his reasons for forsaking the religion of Mahommed, and some of the learned men were invited to enter into a dispute with him. He told the prince, that he must be conscious that his answers to the questions put to him might endanger his life, but that he was willing to lay it down, to convince them of the truth as it is in Jesus. In the course of the conversation, the king interrupted them, by stating that he was of opinion that it was not fit that a person should continue in the religion in which he was born, merely from the circumstance of his having been born in it; but that, in a business of infinite consequence, it became every man to search what was the true and acceptable religion in the eyes of God, and that religion he ought to embrace. The man, when he quitted the city of Lucknow, returned to Calcutta, and the bishop admired him so much that he ordained him a clergyman of the church of England.—*Lieut. Col. Phipps.*

We are much pleased with the character of the following article, with a single exception. The writer seems to forget, that the importance of rhetorical rules, depends on the circumstance of their having been so early inculcated as to give to their influence the character of a confirmed habit:—

From the Christian Mirror.

ON THE PRACTICE OF CRITICISING RELIGIOUS SERVICES.

Criticism, when confined to moderate limits, may be useful: but beyond these bounds it is pernicious. There is no work of man, however perfect, in which even bungling observers may not find defects.—No sermon can be so accurately composed, or be so imbued with the spirit of the gospel, as not to afford either substantial or plausible ground for severe criticism.—Mere dunces can criticise; and because they can criticise, they think they can write. They acquire a *knack* at criticising, (I will not call it by a more dignified name), and they love to indulge their skill, and they feel a sweet complacency in sitting in the critic's chair, and exposing the defects of the work of some master of eloquence.

I fear this business is carried to an extreme, in a preparation for the sacred office, and in the means employed for improvement in the ministry.

Men will never be eloquent as long as they think of criticism and rhetoricians' rules. Rhetoricians make men eloquent! Critics make men eloquent! The speakers whom I have seen catch every eye of their audience, and excite one feeling in every heart, have been men that would laugh at criticism, and would trample Quintilian's rules under their feet.

In mere declamation, no word must be out of place; no motion must be awkward, or contrary to the rules of rhetoricians; but where an object is to be gained; where an orator speaks on a topic of the deepest moment to his audience, and of the deepest interest, therefore, to himself, I wish to see him so absorbed by his subject, as that he cannot think of criticism, and rhetorical rules. Then he will be eloquent as far as his intellectual powers will allow him. You may call his gestures uncouth, his illustrations homely; and his language coarse & often ungrammatical; but the effect on your own mind will tell others he is eloquent; the general aspect of the audience will declare that he is eloquent.

There must be warmth; there must be boldness; there must be entire ease, and indifference about all criticism, or we shall never have genuine eloquence in the pulpit. Let us have none of this fastidious criticism then.

A sermon is well written, the language is fine, the thoughts are correct; they are even original; the method is clear, and important truth is exhibited, and it is delivered in an audible voice, and in words correctly pronounced. What then? The hearers, or those that should be hearers, are slumbering, I doubt not I could lull many a person asleep, in a congregation, even by reading the noble, heart-stirring addresses of Saurin or Massilon.

Does a man declare evangelical truth clearly? Does he utter it earnestly? Does he proclaim and apply it with feelings correspondent to its nature? If he does, he is eloquent. If he aims directly at this, he takes the turnpike road to eloquence. You may fill a speaker's head with all the precepts of Cicero and Quintilian, Campbell and Blair; and if his heart is cold, he will never move an audience. You may rake over the coals on a hearth, and transpose the fuel all day; if there are no sparks of fire, you will raise no flame.

We cannot urge too much the importance of ministers being eloquent; but the more we criticise, the more we multiply rules, the farther we shall be from true eloquence. Our ministers, especially our young ministers, must not dread the keenness of criticism; they had better not know what nice criticism is: A sincere desire to win souls, will most effectually make them eloquent. When they have a thorough, systematic, scriptural view of divine truth; when they have carefully observed the manner in which men are moved by preaching; when they have made themselves acquainted with mankind, and have conversed with them much on religious subjects; and when they have an anxious, deep-felt concern for their salvation, then they will be eloquent. M. N.

A WORD TO OUR READERS IN FAVOR OF THE DUMB CREATION.

If you keep dogs, let them have free access to water, and if practicable, take them out occasionally into the fields, and let them have an opportunity to swim. If you keep birds, do not, as is too commonly practised, expose them in their cages to a hot sun: it is a cruel and fatal mistake. Birds unconfined seek the shelter in sultry weather. If you do expose them out of doors, cover the top of their cages with a piece of carpeting, or, which is better, a green sod, or abundance of leaves. Those who have the care of horses should be especially attentive, during sultry weather, to give them water, or to moisten their mouths. We have been often greatly shocked to see some of the labouring horses on our quays, in sultry and dusty weather, foaming at the mouth, and labouring under symptoms of the intolerable torment of thirst.

We wish we could persuade our brother editors through the kingdom not to deem this recommendation beneath their notice. Much suffering might be avoided, if they would remind the publick of the few, simple and obvious duties we have just recommended.—*Liverpool Mercury.*

THE ANTS.

"*The ants are a people not strong, yet they prepare their meat in the summer.*"

PROV. XXX. 25.

Ancient historians and modern travellers, of the most approved veracity, give extraordinary accounts of the industry, application, perseverance, and foresight of the ants. All who have eyes to see, have been struck with the bustling regularity with which they move. Yesterday we saw a regular attack, a long continued combat, and the final triumph of those little animals, over a very large house spider. The spider was as heavy as five hundred of the ants.

They were the small red ants. They were first discovered near the door of a small back parlor of a neighbor, who sent for us to witness the fierce resistance of the spider, and the untiring indefatigability of the ants in their attacks. His limbs and his head were covered by ants, and he was pushed and dragged along by the multitude of his enemies. Occasionally he would scatter so many of the ants as to be able to retreat an inch or two. On these disastrous occasions, we saw several ants, almost with the velocity, and certainly the intelligence of videttes, scamper off to a hole in the corner of a brick hearth, distant from the scene of operation nearly five yards. These scouts were invariably accompanied back, and followed, by reinforcements of ants, who, as soon as they got to the battle ground, vigorously set to work on the spider, to push and to drag him along in a direction to the hole in the hearth, whence they had issued.

If we might, with tolerable certainty, infer the condition, from the actions and movements of the spider, we would conclude he was blinded before the contest was half over. It was impossible to see the very large body of the spider surrounded and every where encompassed about, with busy, active little enemies, without recollecting the miserable state of poor Gulliver made fast to the earth, walked on, and overcome by the Lilliputians. More than twenty times did we think the spider would break away; but, on all these occasions, his enemies seemed to redouble in vigilance, force, and numbers. They would head him, and load his head and limbs, so that he seemed for a little while wholly at their mercy. Twice there were hills over which it was necessary to hoist and push the spider; and here, and when precipitated into a hole in a broken brick, he made a most obstinate and pertinacious resistance; but all would not do. The activity, numbers, and continued reinforcements of the ants, triumphed. They dragged him over every elevation and raised him out of every hole, until, after an uninterrupted and unintermitted struggle of two hours, we saw the ants precipitate him into their hole, in the corner of the hearth. Truly did the wise man say, "The ants are a people not strong, yet they prepare their meat in the summer."—*Phil. Dem. Press.*

OLD PROVERBS ON IDLENESS.

Idleness is a servile, weak, and degenerate habit; that of the mind being worse than that of the body.

Wit, without employment, is a disease, the rust and canker of the soul, a plague, a hell itself; for as in a standing pool, worms and nauseous creepers multiply, so do vicious thoughts in an idle person.

An idle body, knowing not how to employ itself, contracts innumerable diseases.

Idleness is an inlet to drunkenness, gaming, and debauchery.

An idle man's head is a workshop for the devil, and in fact, tempts the devil to tempt him.

"Pray, of what did your brother die?" said the Marquis Spinola, one day, to Sir Horace Vere. "He died, Sir," said he, "of having nothing to do."—"Alas!" said Spinola, "that is enough to kill any General of us all."

"Love labour," cried a philosopher; "if you do not want it for food, you may for physic."

The idle man is more perplexed what to do, than the industrious in doing what he ought. Action keeps the soul in constant health: but idleness corrupts and rusts the mind.

Heroism.—The following trait of heroism in a Greek female, says a London paper, is from the pen of a correspondent in the Levant:—"A young woman of Missolonghi and her brother quitted that place, and fighting their way through the ranks of the Turks, succeeded in reaching the mountains. Upon arriving there, the young man, overwhelmed by the effort and the weight of his arms, sunk down and could go no further. At that moment a Turkish horseman came up, with his sabre in his hand. The young woman seized her brother's pistol, shot the Turk, took his horse, and after assisting her brother to mount it, conveyed him to Salona. From thence she went to Napoli di Romania, to sell the horse, in order to buy food and medicine for her brother.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories, Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider, &c. S. & A. PECKHAM.

Utica, 8th mo. 22d, 1826. 12w6

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.